THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal,
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Has risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from our hearts, life's crystal stream,
But from the depths of Love.

—Henry Van Dyke.

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Will Work Both Ways.

In his essay on friendship, Emerson says, "The only way to have a friend is to be one." Friendship is never one-sided; it is like a pendulum which swings both ways. It never becomes impotent; it may not be able to exchange money or goods, but there is a spirit without price which gold cannot quicken or poverty check. David owed his life to Jonathan; nor was it a small risk that Jonathan incurred by informing David of the plots to kill him. In return David swore allegiance, not only to his savior, but to the kindred of Jonathan. In 2 Sam. ix: 1, and the following verses, after David had become king, he inquired for any survivor of Saul's house that he might "show him kindness for Jonathan's sake." There can be no such thing as a friendship that binds only one party. There is truth in the words of Sophocles, the Greek dramatist, "Whoever knows how to return a kindness he has received must be a friend above all price."

If you will let him walk with you in your streets and sit with you in your offices and be with you in your homes and teach you in your churches and abide with you as the living presence in your hearts, you, too, shall know what freedom is, and while you do your duties be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—Phillip Brooks.

My spark may grow by kindling my brother's taper, and God may be glorified in us both.—Jeremy Taylor.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 6, 1904

A GREAT MAN GONE.

At first thought we had it in mind to place as a caption for what we should write concerning Senator Hoar of Massachusetts, who passed into the life beyond last week, the words, "A Great and Good Man Gone." Then came the thought, only a good man is really a great man; a man may be good and not great, but none can be great without being good. Greatness when it relates to persons has to do with the individual himself and not with the place occupied by him.

In the highest and best sense of the term Senator Hoar was a great man, and though removed now from the earthly stage of action his influence will abide. At once when we read of his death there came to mind the words of Longfellow on the death of Charles Sumner:

"Garlands upon the grave,
And flowers upon his hearse,
And to the tender heart and brave
The tribute of this verse.

* * *

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

When a few months ago, we read Senator Hoar's "Autobiography of Seventy Years," our thought was that it was worth while to have written such a book and worth while to have lived the life he had lived.

Many years ago when Dr. Lyman Beecher, the great preacher, heard that Samuel Hoar, the father of the deceased Senator, was lying on what was likely to be his death-bed, he rode in all haste twenty miles to see him; and, arriving too late, said: "He's passed safe over. I haven't a doubt of it. He was an Israelite indeed in whom there was no guile." Dr. Beecher did not like the man's theology, but he liked his life. It was of Samuel Hoar that Starr King once said: "He lived all the beatitudes daily."

Of the son it may be said also: "He's passed safe over. He was an Israelite indeed, in whom there was no guile." A more disinterested, unselfish life the world perhaps has never known. He gave himself unsparingly for the public good. No one can go over his forty-eight years of public life and find anything that would tarnish his name or detract from his well-earned fame. A study of his career would not lead all to agree with him as to some important questions; but no one can turn from a contemplation of it without being impressed with the fact that he served his day and generation well and that it would be for the good of the nation and the world if there were more like him.

Speaking in a religious convention in Saratoga in 1897 Senator Hoar told what kind of preaching he thought did the most good. He said:

"I would like to have our clergymen to leave off definitions and philosophizing and metaphysics and doctrinal preaching,—certainly, to some extent,—and emphasize more and more the old-fashioned rules and ways and counsels of simple and practical godliness. I want something to be said every Sunday, which, when the devil whispers in the ear of the young bank teller or cashier that he may take the funds of that bank and speculate with them, and that the return will be sure and safe, and that he will get rich without hurting anybody, simply by breaking the law, 'Thou shalt not steal!' I want that he should hear something every Sunday which will be ringing in his ear, and which will enable him to meet and overthrow that temptation. I want him to hear that which will enable him to go by the whiskey shop without going in. Such sermons may be as charming as our friends who are here know how to make them in literary merit. They may, as Mr. Lowell said, 'nestle on the ear' because of their music, and nestle in the heart because of their meaning; but we want them to be heard."

In that address at Saratoga he suggested the composition of a book which he would like to see printed, telling in that connection what books he would put in it. This was what he said in part: "I would put in it Ralph Waldo Emerson's essay on 'Self-reliance,' which contains the doctrine or philosophy of self-respect, which lies at the foundation of all manly and womanly character. Then I would like to put in James Walker's great sermon on 'The Control of the Thoughts,' from the text, 'Leading into captivity every thought,' which I heard in my youth in the old college chapel, where the audience was so spellbound that, though when the chapel was quiet, you could not hear the clock tick, that tick rung out upon the strained and listening ear between the great sentences of the great preacher. Then I would like to add Bishop Butler's wonderful sermon on 'The Government of the Tongue.'"

It was in 1899 in a religious assembly in Washington that Senator Hoar set forth some of the beliefs which all who are familiar with his career will see to

have been the central moulding forces in his life. In its way this statement is as fine as Channing's Symphony and Van Dyke's Footpath to Peace are in their way. We give it here, believing that not a few of our readers will wish to place it alongside those beautiful inspiring words of Channing and Van Dyke as guideposts on the footpath to peace:

"I have no faith in fatalism, in destiny, in blind force. I believe in God, the living God, in the American people, a free and brave people, who do not bow the neck or bend the knee to any other, and who desire no other to bow the neck or bend the knee to them. I believe that God who created this world has ordained that his children may work out their own salvation, and that his nations may work out their own salvation by obedience to his laws without any dictation or coercion from any other. I believe that libetry, good government, free institutions, cannot be given by any one people to any other, but must be wrought out for each by itself, slowly, painfully, in the process of years or centuries, as the oak adds ring to ring. I believe that a republic is greater than an empire. I believe that the moral law and the Golden Rule are for nations as well as for individuals. I believe in George Washington, not in Napoleon Bonaparte; in the Whigs of the Revolutionary day, not in the Tories; in Chatham, Burke, and Sam Adams, not in Dr. Johnson or Lord North. I believe that the North star, abiding in its place, is a greater influence in the universe than any comet or meteor. I believe that the United States when President McKinley was inaugurated was a greater world power than Rome in the height of her glory or even England with her 400,000,000 vassals. I believe, finally, whatever clouds may darken the horizon, that the world is growing better, that today is better than yesterday, and tomorrow will be better than today."

George Frisbie Hoar lived content with small means, though he might have acquired great wealth; he sought refinement rather than fashion, listened to stars and birds and babes and sages, despised nothing in the world except falsehood and meanness and selfishness, feared nothing except cowardice; and this it was that made his life a symphony, his message to the world one of good will and good hope.

The Religious World.

The many friends and acquaintances of Miss Suey Leen, the sweet singer of the Occidental Mission Home of San Francisco, will be interested to learn that she left for the East Tuesday last, for the purpose of further study preparatory to her work as a missionary in China. Dr. James Bradley of Ames, Iowa, has been deeply interested in her and for some time has been contributing toward her musical education. He is also offering her this additional opportunity for study. For the year of his furlough in this country she will be under the tuition of Dr. Hager, missionary of the American Board from Hongkong, after which she will probably complete her studies at Oberlin College, Ohio. She makes her journey to Grinnell, Iowa, to meet her benefactor and attend the meeting of the American Board, under the care of Rev. H. Melville Tenney, Pacific coast secretary, and Miss Ilma Chase of Oakland.

We favor all possible union on the part of the different denominations, believing that the many divisions into which the churches are divided are detrimental to the cause of Christ both at home and abroad. It is accordingly with gratification that we quote the following from the recent report of the American Board: "In Shantung the American Presbyterians and the English Baptists have perfected arrangements for union in educational work and economic division of the field for evangelistic work. In north China a union committee has sent out letters to all the missionaries in China on the subject of closer union, and eight-tenths of those addressed have made a favorable reply. The plan embraces a union hymn book, common names for the Christian religion, common designation for churches and chapels and common terms for God and the Holy Spirit. Educational union in three departments has already been effected between the American Board Mission and the London Mission. Plans are well advanced with the best grounds of hope for success to include the American Presbyterian Mission in this union, with enlarged features, so that we shall have a Union College of Liberal Arts, a Union Theological College, a Union Medical College and a Union Woman's College."

The congregations in the tent meetings conducted by the Rev. W. J. Speers for two weeks in Lincoln averaged 250. We quote what one of the citizens says in the News-Messenger concerning the meetings: "The tent services conducted by W. J. Speers of Oakland seem to have touched a tender cord in the hearts of our people. He has been most acceptably received by all classes. His method of presenting the truths of the gospel is approved as the most successful way by which to reach the masses and non-church goers. Our people have been stirred in their hearts as never before by the beautiful and elevating pictures thrown upon the canvas and by the stirring addresses of Mr. Speers, who always insists upon his hearers leading a clean, wholesome, manly Christian life. One can see and feel the moral and spiritual effect of his presence among us, while many have expressed a desire that he might be able to remain with us indefinitely. Mr. Speers is an interdenominational worker. He does not hector his audience, nor urge them to unite with any church, leaving that matter to themselves, and his work and spirit are loyal to the church. There is an atmosphere in Lincoln today which makes it easier to be a Christian than ever before. The life of the world is in the streets of its cities. The church must learn this new revelation of the streets. The streets of the cities are the aisles of the true church, and the balconies and the curbstones are the pews in which the multitudes for a brief time sit to hear the swift message of salvation."

"The Bystander" told last week of the great demand for Spurgeon's sermons. It is one only of many things showing the power of the printed page in this day and age of the world. It is a reading age. We stated not long ago that this accounted for some of the empty pews in our churches, and that it is a condition which must be taken into consideration more and more if successful Christian work is to be done. In this connection the following from the Boston Transcript, one of the leading daily papers, is of value: "At a time when some say people do not go to church services as they used to do there is developing a tremendous demand for printed sermons. Sneers have been not few to the effect that other ministers want sermons of the great preachers of the country in order that they may appropriate the ideas contained in them

and retail them to their congregations as their own, but the insinuation is refuted by the fact that the popularity of printed sermons, which are reports of sermons actually delivered of course, is among laymen and women, and in cities as well as in country districts. Sermons, too, that are having widest reading, are orthodox one. Apparently the day has passed for Ingersoll literature in sermons. It seems even to have done so for sermons in which scepticism lurks. A score or more newspapers have tried the experiment within the year of printing sermons of well-known divines. Without exception, it is said, they find the demand great and growing. In England the printing of sermons and of political addresses has been general for years, but it has always been argued that the American public does not care for verbatim reports. Either the argument is wrong or the taste of the American public is changing, in so far as it demands orthodox sermons."

The Pacific Coast in Brief.

There are five white people to one Indian in Juneau, Alaska. But at church there are five Indians to one white man.

The mining company of Treadwell, Alaska, will not allow saloons in that town, and everybody is taxed for the support of the Y. M. C. A. This is good business sense. The taxation plan would not do, however, except in towns where everything is owned practically by a great corporation.

An effort is being made in Spokane, Washington, to raise $75,000 for a Y. M. C. A. building. The building is greatly needed. The president of the Association says: "There are in Spokane 10,000 young men between the ages of 18 and 34, and 85 per cent of them live away from home; that is, 8,500 live in hotels, boarding and lodging houses, where they are deprived of sympathetic companionship, wholesome influence, and all those forces which make for the refining of character, the setting up of lofty ideals, and the inspiration of men."

Mr. Charles S. Fee, the passenger traffic manager of the Southern Pacific railway, writes in the Overland for October of San Francisco as a convention city. Its distance from the East he regards as no drawback inasmuch as people are coming to realize that it is a part of one's education to journey across the continent and this can be done so easily nowadays. And as for attractions when once the people are here, Mr. Fee says that there are more interesting places to which people can go in a short time than are to be found around any city of which he has knowledge.

I came, I saw, I was conquered. This is not the "veni, vidi, vici,"—the "I came, I saw, I conquered" of the old Roman. It is practically what the Rev. Dr. Hillis of Brooklyn, New York, has to say concerning his visit to the Pacific coast this summer. A representative of the Congregationalist, of Boston, had an interview with Dr. Hillis recently in which there is expression of the greatest enthusiasm for the Pacific coast on the part of this noted preacher. Among other things Dr. Hillis says that a million persons would cross the Rocky Mountains within the next five years if the people of the Atlantic slope had any conception of the undeveloped resources of California, Oregon and Washington.

The present writer had his first view last week of the memorial chapel at Stanford. For an organ recital it is fine; for preaching it must be to a great extent a failure. Some one connected with the chapel work stood in front of the pulpit to make an announcement. Persons sitting two-thirds of the distance back from the pulpit could hear sounds, but could not distinguish a word. This would be remedied somewhat doubtless if the auditorium were pretty well filled. We do not believe that the chapel will go down the centuries as an object lesson in art. The interior decorations are so profuse as to be confusing and distracting. Dr. Lyman Abbott has said that "it is too full of unharmonizing beauties." Although the chapel was built as a memorial to a beloved husband, a man who deserves to be remembered widely, we cannot escape from the thought that a less conspicuous statement of this fact on the front of the building would have added to its attractiveness.

THE RELATION OF THE CHURCH TO THE WAGE EARNER.

Rev. B. M. Palmer.

[A paper read at the meeting of the Bay Association of Congregational ministers and churches in Oakland, Sept. 13th.]

One hesitates to make use of distinguishing phrases to designate special groups of people in human society for fear the very use of these terms may increase the class-distinctions that he would gladly do away with. And the church above all is eager to ignore such distinctions and to minister to all types of life in the name of that world-Redeemer, who called himself the Son of all humanity—"the Son of Man." Much of the time, indeed, the church is not conscious of distinguishing between wage-earners and other great groups with whom it has to do. From all it draws some membership; to all it gives its invitation; in the work and temptations and problems of all, it feels itself to have an interest and concern. But when industrial conflicts become so keen that the world's classifications are forced upon our minds, we may use the names that the world is using for the sake of clearer thought and expression. "Wage-earners" is such a name. It at once designates for us the great mass of toilers employed by others, but not in salaried positions.

I have been asked to think and speak upon the relation of the church to this particular group. In response I would bring you five propositions, with a little explanation or demonstration of them each. The first is this:

1. The church, expounding and striving to live the gospel of Jesus, has benefitted the wage-earners of the Christian nations to a grand degree already.

As a matter of fact a great emancipation of labor has already come about, and it has come about through the gospel of Jesus. The conditions of laboring men in the closing centuries of the Roman Empire's power, when the gospel of Jesus began to work, were grim and horrid beyond comprehending. Could we get the picture clearly before us and contrast it with the free, intelligent, respected labor of today, all who love their fellowmen would feel like holding frequent thanksgiving services for what God has wrought already in the uplift of mankind.

You sometimes here labor agitators make extravagant indictments of the imperfect conditions that still exist. Their most sweeping statements are untrue to-

day and here; but they would have been literally true fifteen, eighteen, nineteen hundred years ago; and they are still true except in those parts of the world where the gospel of Jesus in effectiveness has gone. Eugene V. Debs once crossed the continent to tell us that every laboring man is a slave to the moneyed power. It is not true today; the laboring men are free. But oh, how pitifully true it was when Jesus came. Four out of five and in some parts of the empire ten out of eleven of the men who did manual labor were slaves,—actually bodily slaves; and their wives were slaves and their children. Thirty thousand of the peasant Jews of Galilee were sold into slavery just after Jesus' time. For one Roman master to own and work five hundred slaves was not an uncommon thing. When Caecilius died he left 4,116 slaves among his personal property that was inventoried. A patrician, exiled from Rome for treason, though most of his property had been confiscated, was allowed to take twenty slaves with him for his personal necessity. When Alaric besieged Rome 40,000 of the slaves from that one city got away from their masters and joined his force of besiegers. Their numbers must have been enormous. And the condition of these working slaves was terrible. Through much of that period the masters had absolute right, even to life or death, over the slave. They fought them like bulls, one against another, in the arena. Caesar put 320 pairs of them into the arena to fight for their lives one night. Trojan forced 10,000 to contend for their lives, the "sports," as he called them, lasting 123 days. Even Constantine before his conversion exposed vast numbers in the arena to slay or be slain by wild beasts. The wealthy Pollio used to feed his fish with fragments of slaves mutilated for amusement. Slaves too old to work were often turned out to die of hunger, as Mexicans turn out old horses. Many were taken to a certain island on the Tiber that was set apart for the purpose and left there to starve. And while indeed it was true that not all workingmen were slaves, many were technically freedmen, socially they were not free. They had the odium of slavery on them as doing manual labor—fit for slaves.

Ah, yes, it was true then, as it is not now, that laboring classes were under the curse of slavery. As the preceding speaker has said the wage-earners of America do not work as slaves today. I heard Congressman Bryan say, eight years ago, that a bad coinage system, wronging the debtor classes, ground the poor laboring men of America like two great mill stones. Well, debt is not a pleasant thing yet and probably never will be. But oh, what a difference between debt's burden now and the burden of the debtor two thousand years ago! When he saw his wife and children sold into slavery and himself thrust into prison for his debt. Christ, who spoke of the earth's common conditions just as the poor world felt them, used debtor and creditor illustrations more often than any other one. In one of his parables all the people in a little kingdom seem to have been in debt. The servants owed the stewards and the stewards owed the king. It was almost so in some of the provinces of Rome; and many a provincial governor after imprisoning hundreds of other men for debt, went himself to prison or to exile, or like Pilate committed suicide, because of debt.

I heard the president of one of the labor unions of San Francisco, addressing two hundred laborers out on a strike, declare, "We are the producers of all and the sharers of none of the benefits of progress." It was not true. In the first place hand laborers are not the sole producers of the progress of the world. Labor and brain and capital have had to work together to achieve it. Empty-handed labor stands today almost as helpless to produce results as in the stone age of antiquity it stood. And in the second place the laboring classes do share, and gloriously, in the benefits of the progress that has come. The schools are open to their children; the papers are readable by them. They, too, have freedom of speech, and freedom of the press, and freedom of conscience. They, too, have right of choice of locality for their homes; they, too, are safe from the slave markets and debtor prisons; they, too, have the right to vote. While the products of the whole world are placed in the markets for them as well as others to buy at a reasonable price.

Truly if the wage-earners of Oakland could for thirty days be thrust back into the conditions of similar workmen under the wage system, or (more accurately) the work-system without wages, that existed ninteen centuries ago, those who survived that horrid thirty days (as not all of them would) would come back into the present conditions unspeakably grateful that they are heirs of nineteen centuries of the influence of Christ. For let them not make the blunder of supposing that all of this social and economic progress is simply the result of time and would have come about of itself apart from the gospel of Jesus. It is not so. Culture, philosophy, education, power, invention, are not sufficient to account for it. Greece tested fully what culture and philosophy could do for a nation. But in her highest state Athens was publicly poisoning her wisest men, ostracizing her noblest men, keeping nine men out of ten in slavery, dishonoring all her women, giving legal countenance to infanticide and making war upon her nearest kin. Rome tried what educated power could do, and led victorious legions through three continents. Yet Roman generals in their victories performed such atrocities as Turkish brigands do not dare today. China has been possessed of an almost Yankee invention for twenty-five centuries. She had the mariner's compass and knew the art of printing hundreds of years earlier than Germany or England. Yet China with her mariner's compass has never built a vessel that could cross the sea. China with her printing press even yet is publishing but three newspapers. China with her lofty ethics even yet degrades two-thirds of her population to the rank of serfs or slaves. China of her own initiative has hardly progressed one step beyond the conditions Xenophon described as existing there four centuries before Christ.

While in those lands that have even nominally accepted Christ and God,—inscribed their dollars with "In God we trust," or opened Parliament with Christian prayer—there have been made economic development and social progress. It is not by accident that this is so. It is not by chance that what men call christendom (Christ's kingdom) includes all the comfortable livable portions of the world.

It is more than a coincidence that the Christian nations are the ones that have outstripped the world in the progress of civilization.

If I might take time for it I could point out more explicitly how the Christian church has permeated society with the principles of Christ and caused the social betterment of our land. I could cite such facts as these: That almost every philanthropic movement in America has been launched by Christianity as existing in the

church, before the state or other agency took it up; that homes for the blind and the orphans and the sick and the aged were first opened in America by the church; that the first effort here to adequately provide for the deaf and dumb and teach them was made by a Congregational minister in Connecticut; that the first systematic effort to care for the feeble-minded and the insane was made through Massachusetts churches; that our free public school system was devised and first undertaken by the church; that the first gift for an American college was made by a Puritan Congregational minister; that the first trained nurses for the poor were furnished by a Christian missionary society in New York; that the first twelve colleges in America received church aid from the first; that the first free library open to the public was the library of a Christian church college; that the first day schools that were thrown open to girls were the day schools conducted by the Quakers as a church; that the first seminary that was opened for young women was opened by a Christian minister; that the first college to open its doors to young women was Oberlin,—pre-eminently a Congregational church college; that the first college founded for women alone was founded by that saintly Christian, Mary Lyon, and in the name of Christ.

I could show you how the care of the blind and deaf and dumb, of the paralytic and insane and weak-minded, of paupers and diseased, of the orphans and the aged ones, and of sailors and soldiers when their working years were over, was first undertaken by the Christian Church, and only slowly turned over to State auspices as the ideals of the whole State became Christianized enough to take these matters up. I would remind you, moreover, that the church more than any other institution, has tended to create the social equality between classes that benefits the wage-earners most of all. The discipleship of Jesus puts rich and poor upon a common footing. The first time that a slave and his master were ever called together "Brothers beloved," was when Paul wrote Philemon regarding his slave Onesimus. In Pliny's day, one of the proud Roman taunts against Christian worship was that slaves and women could attend its services. And to the present day it has remained true. There is no other place where rich and poor meet together so conscious that the Lord is maker of them all, as in the church.

What other organization throws its doors open at every session to both sexes and to all classes, week after week, year after year, on the basis of any bond of fellowship. The Lodges do not — fraternal and benevolent as they are to their own membership; they take precaution not to make brothers, if they can foresee it, of those who will need benevolence. A one-armed friend of mine was refused admission to what most of us consider the most reputable lodge in America, because he was one-armed! He might need help. But any church in America would receive him gladly and help him all it could. The unions cull their members partly on a money-basis. They make them qualify in advance by money payments, and a pledge of monthly dues. Again and again, men have told me that they could not get a job without joining a union, and to join the union they must advance ten or even twenty dollars. More than once I have loaned the money for that purpose. The Church alone has been consistently declaring that character makes the man.

In all of this directly, and by the subtle outreach and influence of it all, the Church has been giving its immeasurable benefits to the wage-earners as much as to any class of men. Therefore, I say again, that even in material ways the relation of the Church to the wage-earner has thus far been that of its most generous benefactor. To turn the phrase of this afternoon used negatively, I give it positively, the Church already has written into many historical documents the coming of Christ. Or to turn back another of this afternoon's phrases, the Christianity that has wrought all this does not look like a joke.

II. In the second place, it must be stated that the Church finds the wage-earning classes in this generation in America less grateful for their gospel benefits, and less loyal to the Church of Christ that brought them than almost any other class in our body politic.

By this I do not mean that there are not tens of thousands of wage-earners in America who are both grateful and loyal. There are. And some of the choicest Christianity in our churches is of this class. I am simply saying that the percentage of grateful and loyal ones among this class is exceptionally low. Were there not ten million whose lives have been blessed by the gospel? But where are the nine million that have not returned to give thanks? In other classes of our population the percentage of church attendance and church membership is much higher. The salaried classes are well represented in our churches. In one California town that I knew, with only twelve school teachers and more than three hundred factory operatives, the three Protestant churches had actually a larger membership of school teachers than of factory men. Business men of the class not wealthy, but conducting small business houses under their own management, are, as a class, much heartier supporters of Christian churches than are the men who work for wages. Of the excessively wealthy class, we might have expected a wholesale renunciation of Christianity, for Christianity has not worked to the advantage of the very wealthy class in material ways. I suppose it has bettered their condition least of all.

Croesus, I doubt not, had a much easier life, and enjoyed his millions more, than Andrew Carnegie. For Andrew Carnegie is faced by the standard of Christ,—and it plagues him. Julian gave a bribe of $16,000,000 to the army to be made Emperor, and boasted of it afterwards. But his millionaire cousin-by-character in Missouri has five years of penitentiary before him because a Christian civilization found out that he gave a bribe at all. Christ himself felt that the wealthy would hardly endure his teaching at all, so sharply does it limit their excesses, and said, how hardly shall they enter in! Yet some of the wealthy did enter in, even while he was preaching, and to-day it is probable that the percentage of confessed Christians among millionaires would exceed the percentage among the factory men of America. Wannamaker builds up a great Sunday School; J. J. Estey for years taught a Sunday-school class; J. P. Morgan crosses the continent as a church delegate; our Senator, Thomas R. Bard, carries his Christianity all through his business life and to the United States Senate; Helen Gould lives a sweet, consistent Christian life.

Of the especially educated classes there is certainly a higher percentage of church members. Eight years ago a gentleman asked a university president on this coast to give him the list of what he considered the forty strongest universities or colleges in the United States and Canada. Taking that list, he

wrote to the president of each of those forty universities, asking if he was a professed worshipper of the creed of revelation. Thirty-nine of them were! If I asked Mr. Treitmoe for a list of the forty strongest trades-unions in America, and wrote to their presidents that question, would I find thirty-nine out of forty declaring themselves like that? In 1890 only about 5 percent of all the young men in the United States were members of Protestant churches; but 54 per cent of all the young men in the more than a thousand universities and colleges of the United States were members of Protestant churches. In 1900 the college record was still better; 65 per cent of all that graduated that year were Protestant church members.

Of course, I have not the corresponding statistics of any great aggregate of wage-earners. But we all know that such figures as 65 per cent, or even 54 per cent, Protestant church members would not be found in the unions of teamsters or linesmen, or brakemen or carpenters, or pick and shovel men. The very fact that their unions keep no such statistics, while the colleges do, shows how lightly they, in comparison, esteem the matter of church relationship.

I must pass this second proposition, simply repeating it. The great wage-earning class of America seems to be the least grateful to Jesus for what he has wrought and least loyal to the church that represents his Gospel.

Perhaps my third proposition may help to explain these facts, though it does not do so completely. It is this:

III. The Church is compelled by Christ's teaching to reject some of the theories and condemn some of the practices of wage-earners as organized today.

A friend of mine was ten years ago the esteemed secretary of one of the skilled trades-unions of San Francisco. One night he was converted to the faith in Jesus Christ. He studied the gospels for a few evenings, asked advice of no one, but the next week resigned his office and withdrew his membership in the union. They asked him why. He responded that every time he prayed the fact came up before him that through the union he was trying to get better wages not by doing more or better work, but by keeping many other men of the same trade in San Francisco from the right to work at it at all, and by keeping young men from the chance to learn it. And the Lord who said, "All ye are brethren," would not let him do it. What that man came at almost instinctively with a little reading of the Bible, the Church on the whole, I think, is coming to as its mature conviction. A considerable part of the motive of unions, as organized today, is personal selfishness. They are not striving to make the world's opportunities more numerous and the world's total production more adequate to supply its needs. They are striving rather to limit the number who shall share in the benefits already achieved. And as the Church has had to condemn the trusts of money that crowd the small manufacturers to the wall by unfair means and crush them, so it has to condemn that phase of unionism that might be called the trusts of men that would crowd out thousands of other workmen as good as they, and call them "scabs" for working. For, now as ever the Church must stand for Christ's good news of a chance for every man.

Naturally a selfish purpose has resorted to selfish methods, and these, too, in detail must be reproved. And the reproof alienates those who will not heed it. I do not mean now simply the fiendish deeds that arouse the horror of all but the extremest partisans,—the cutting off of ears of non-union laborers in Pennsylvania two years ago, or the dynamiting of a whole shift of such workmen in Colorado this year. But the milder methods that yet are prompted by rage must be condemned.

A group of tannery strikers, who boycotted seven business houses of Benicia, once asked me to preach a sermon on "the gospel of the boycott." But there is no gospel of the boycott to be preached, and I had to tell them so. The boycott is as un-Christian as it is unconstitutional and un-American. The gospel does, indeed, suggest that we should stir each other up to love,—"Provoke one another to love and to good works," it says. It never says that we should summon men to go forth to hate with us; and that, in essence, is the meaning of a boycott. This has to be condemned.

So, too, some of the habits of individual life that are not indeed exclusively the habits of wage-earners, are so much their habits, that the protest of the Church upon such subjects in general turns many of them away. It would be more worldly-wise of us to say nothing about these personal habits, as the great labor leaders do, but, like them, lull the conscience of the laboring men into thinking that "they" are all right and that capital only is to blame for misery in the world. But we should be false to our Master's teaching if we did so. He told men of their sins, though it alienated many, and the masses walked no longer with him after that. Eugene V. Debs once spoke to a throng of laborers in Los Angeles. He called them slaves to half a dozen masters. He said they were slaves to the money-power; he said they were slaves to plutocrats; he said they were slaves to machinery; he said they were slaves to the Southern Pacific.

But the room was fairly reeking with the foulness of two kinds of slavery — liquor and tobacco — and Eugene V. Debs, twice in some sanitarium to cure the liquor habit, but still drinking, was not the Moses who could lead them forth out of their bondage. The Church must speak and work against these evils, and it does so, and thousands of laboring men today love their tobacco more than they love God, and turn away from worship.

IV. Meantime, and this is my fourth point, the wage-earners have really no more sympathetic friend on earth than the Christian Church.

They do not always think so. They sometimes distrust us because we have to run the blue pencil of conscience as to personal property through socialistic programs that seemed hopeful for their help. They blamed us this afternoon because we cannot preach that the coming of socialism is the second coming of Christ. Some of them shun us because we call sin "Sin," and measure conduct by the high rule of Christ. But, after all, the Christian Church has the tenderest sympathy for laboring men and women. We feel for the monotony and drudgery of those lives among them who must spend their years on some one mere detail of manufacture. Our hearts ache for those whose line of work must place them under a constant risk of life or limb, or under wearying strain that racks the body. We pity those who in disagreeable work know of no better way to bear it than to deaden sensibilities by drink. We mourn the loss

of spirituality that must come if labor's hours are so long that the margin between work and sleep is measured only by minutes. We realize how difficult Sabbath observance is for men whose only daylight hours for home and garden and recreation are the Sabbath. We sympathize with labor's hardships.

We too, almost all of us, are under life's hard grind of daily duties. I guess God meant us to be so that we might have the sympathy of a common brotherhood in toil. Certainly our Master came into the life of toil that he might understand what human conditions are and better them, and glorify them, and save men in them. Jesus might actually have spoken those words that Dr. Van Dyke puts into his mouth in his great poem :

"Well I know thy toil and trouble, often weary, fainting, worn,
I have lived the life of labor, heavy burdens I have borne.
Never in a costly palace did I rest on golden bed,
Never in a hermit's cavern have I eaten "idle" bread.
Born within a lowly stable, where the cattle 'round me stood,
Trained a carpenter in Nazareth I have toiled, and found it good.
They who tread the path of labor follow where my feet have trod ;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among my own ;
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife.
I, the bread of heaven, am broken in the Sacrament of life."

V. So, and furthermore, and let me state it as my last point this evening, the gospel of that sympathetic and clear-visioned Lord and Master of the Church, is the gospel of full salvation, both social and spiritual, for wage-earners as for all others of mankind.

No program of socialism ever advanced reaches so far, or touches so fundamentally the hopes of men, as does Christianity's program. Eight-hour laws and five-dollar wages alone could never make a happy world; but Christianity can. The Christian program plans for a world regenerated by the love of God and man. It is aiming constantly, and already with large successes, for the betterment of men of every class in Christendom. It alone of earth's forces has the courage to look beyond Christendom at the still darker conditions of the heathen world and trust its gospel there to change what else will soon be deadly perils for us, into added powers for the world's advance. It sees the day when the kingdoms of this world shall have become the one kingdom of our Lord and of his Christ. And meantime——for this program will take years, decades, and perhaps centuries, to complete — meantime, this gospel offers and gives the one sustaining and inspiring power that can make life sweet and strong amid earth's present tribulations. It emancipates the spirit even while the hands must toil. It gives the peace that passeth understanding. It puts a new estimate upon even the toilsome burdens of our human life. It takes the commonest, humdrum service, and glorifies our labor as something done with God.

" For I think the king of that country comes down from his tireless host,
And walks in this world of the weary as if he loved it the most.
For here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring-men who are looking and longing for him.

He cancels the curse of Eden, and brings them a blessing instead : .
Blessed are they that labor, for Jesus partakes of their bread.
He puts his hands to their burdens; he enters their homes at night ;
Who does his best shall have as guest the Master of life and light.

And courage will come with his presence, and patience return at his touch,
And manifold sins be forgiven to those who love him much ;
And the cries of envy and anger will change to the songs of cheer,
For the toiling age will forget its rage, when the Prince of Peace draws near.

This is the gospel of labor! Ring it, ye bells of the kirk :
The Lord of Love came down from above to live with the men who work.
This is the rose that he planted here in the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of Earth is toil."

Acorns From Three Oaks.

Aloha.

How Christian Teachers Feel Toward Pupils.

The number of boys and girls who wish to get an education, and have either no money, or very litttle money, is large. Indeed, if that were not so, I suppose there would have been no "Pomona" college, but it taxes our energies, all the same, to do for them what we would like to do. Permit me to say, it is the most attractive, even fascinating, and promising form of rendering service to the Master that I have ever engaged in. It seems to me there is nothing in which a dollar goes so far in helping the Master's work as in the development of character and multiplying of ability for usefulnes of the young men and young women who are bound to go out into life and become leaders wherever they go. "I have come to think that it does not make so much difference whether they are missionaries or ministers, or lawyers, or farmers, or teachers, or housewives, if they have the ability and spirit of Christian leadership they become mighty powers for good. I have seen so many instances right here, where the poor, weak, perverted characters have been transformed, strengthened, developed, purified, and the mental qualities disciplined and multiplied, and have gone out and borne the test in the various walks of life, tha' I am thrilled through and through, as I think of th

possibilities of some new boy or girl called to my attention." So wrote Prof. Sumner of Pomona, not long ago.

Splendid Fellowship at Stanford.

I had put Dean Sumner's Pomona letter away as worthy of comment in The Pacific, and I can pay no higher tribute to the addresses of my brethren on "Congregational Day at Stanford," than to write that they were all upon the high line of endeavor to help the Christian men at Stanford meet and master their unique and difficult problem.

That Tony rolled in the mud and broke his harnes; that there were embarrassments in carrying two hundred for a coach ride, where only a hundred were expected; that the hungry crowd struggled in the tiny dining room as old-time travelers did on Mississippi steamboats when the dinner bell rang, were minor incidents in a day of exciting novelty.

Had we only seen the great cathedral and its carvings and heard the hearty welcome of Rev. Charles Gardner, the spirited organ recital of Professor Smith, and the soulful song of his daughter, it had been a great day in the growing town that has had grit and grace to keep out the saloon from near approach to its beautiful homes.

Our attentive ears have never heard higher notes of fraternal Christian fellowship on our coast. The splendid audience were of one accord under Pastor Baldwin's cogent reasoning, and the winning appeals of Professor Shaw, who is not only teaching history, but making it. Doctor Adams and Pastor Brown never appeared to greater advantage than in their large sympathy with the important plans of our church at Palo Alto. Their generous pledges to lead their people to royal shares in the forthcoming building were inspiring, as were the good words of Pastors Maar and Brooks and the expert testimony of Secretary Janes of San Jose; that in President Baldwin we have an ally at Stanford especially happy in winning elect men for great and useful work. The types of men our free polity grows were before us. No cathedral carving of white marble into the form of fame surpassed to our reverent eyes what God had wrought on Father Willey, who strode among us as if he were recalling the dreams of his first entry to the Golden Gate. Mrs. Stanford's devotion is matched by Doctor Pond's. She builds costly mausoleums and monuments for her own. God bless her! But our brother from Bangor has marked the lineaments of Jesus Christ on men who will turn many among the millions of China to the true God. If the youth of Stanford can have a more heroic model of long life service than Chaplain Rowell's devotion to sailors, this chronicler does not know where they can find it. If any harmony could charm heaven more than the notes of Stanford music which followed us to the very altars of our fellowship, it was our Christian harmony in Fraternity Hall. We shall talk of it at our association, which may the Great Master of assemblies make much like it. We shall remember it in heaven.

Concerning the Collection.

By midnight of October 31st, all the fifteen thousand dollars for the Palo Alto church must be subscribed, as the greater portion of it already subscribed is void. The leader of so many financial campaigns on this coast, Doctor McLean, was unanimously asked to lead this one. His name, "In His Name," has always meant victory for the cross of our Lord Jesus Christ. So may it be again. An easy and joyful victory, too. Remember, friends, the seminary president is a busy man. Put your lever in his hands early. Drop him a cheering card. Whisper hope to him for Palo Alto on the ferry-boat. Remember Pastor Baldwin's burdens and spare him undue anxiety. Palo Alto church promises to pay large dividends. Let us have some of it. Aloha has not become responsible for the last thousand. He has only consented to help. He would be a sorry pessimist who should prophecy aught but hope from the glorious day at Palo Alto.

BENJAMIN FAY MILLS IN THE EASTSIDE LOS ANGELES CHURCH.

Rev. F. S. Forbes.

Mr. Mills has just closed a course of fourteen addresses given in the Eastside church. The general theme of the afternoon addresses was the "Inner Meaning of the Beatitudes," and that of the evening addresses on the "Practical Application of the Sermon on the Mount." There has been so much said and written on all sides and from all sorts of critics in regard to Mr. Mill's belief that I beg the privilege of some of the valuable space in The Pacific to give some of the impressions made by the man and his message upon the people of the Eastside church. If any people came to these meetings expecting to hear any new gospel, or any attack on the old gospel, or any attack on the theology which the churches have held sacred in the past, or any criticism of any man's religious belief, they must have gone away disappointed. It was a positive message. Mr. Mills believes in every word of the Sermon on the Mount. If he entertains a single doubt as to the meaning of any of the teachings of Jesus in this great discourse he did not express it. He believes also in the authority of the words of Jesus. He believes that this teaching is not only practical in this day, but that it is the only teaching which is practical for the coming of the kingdom of heaven among men. He is positive that the kingdom for which the churches have been watching and praying lo, these many years can come only as men believe in Jesus and live the life he taught and lived. He believes in a positive message of love and good cheer. Not a word of doubt, not a breath of despair, not a single expression of ridicule or criticism of any man's faith or creed fell from his lips in any of the fourteen discourses given. In this respect Mr. Mills is a pleasant contrast to some evangelists whom we have heard. The most important thing for me to say in this letter is something of Mr. Mill's interpretation of the teaching of Jesus in the Sermon on the Mount. I would not say that he preaches that we should take Jesus literally in everything, but he does preach that we should take him seriously in everything. His interpretation comes the nearest to a literal application of the words of Jesus of any preacher whom it has been my privilege to hear. The only criticism I have heard against his view is that he takes Jesus' words too literally for a practical life in this age. After hearing these discourses one is of the impression that we have not taken Jesus so seriously, or even literally, as we should. The one text that seems to serve as a key to all of these discourses is the verse: "Resist not him that is evil." In his

interpretation of this verse Mr. Mills goes farther than Tolstoi, for the latter applies it only to physical non-resistance, while Mr. Mills applies it equally to mental non-resistance. By non-resistance of evil he does not mean that there shall be an indifference toward evil, but rather that evil shall be overcome with good. According to his theory, nothing is gained by punishing men for the sake of social vengeance. Vice should be treated as moral disease and crime as moral insanity. Jails and prisons should be hospitals for moral healing and temples for moral and spiritual teaching. The spirit of reformation should take the place of the spirit of revenge. Our present penal system does not reform character. It might be well to say in passing that this idea which Mr. Mills so earnestly preaches as the real meaning of Jesus in this verse is the very idea set forth by nearly all of the writers on prison reform, and especially by the men who have long served as prison chaplains. It is the same idea which is being put into practice in the Elmira Reformatory, eighty per cent of whose inmates come out good citizens. The same spirit, under the superintendency of Mr. Whitman pervades the Chicago jail, where miracles of reformation are wrought. The juvenile court has been inaugurated for this same purpose, and is already bearing its fruits in the prevention of crime by directing the energies of boys and girls into higher and better channels. The whole tendency of the age is toward the reformation of the criminal rather than the vengeance of society. It has taken the Christian world a long time to learn the lesson that an ounce of prevention is better than a pound of cure, and especially when the cure does not cure at all, but makes the disease worse. Mr. Mills goes beyond most of the advocates of non-resistance, and also applies it mentally as well as physically. For this reason he would not with pen or voice attack men whom he considers in the wrong. He would not be indifferent to their wrong, but he would atempt to persuade them wholly through the power of love, which to him is the only method Jesus used. Harsh and bitter words against men who are evil, whether written or spoken, only tend to make them more evil. To be able to say to men who are evil, as Jesus said to the one taken in a fault, and say it in the same spirit as he did, "Go thy way and sin no more," is the best way to overcome evil, and the most efficient way to reform character. Here is where some people take issue with Mr. Mills, and claim that he is too much of an idealist ; that his theory will break down when put into practice; that Jesus could influence people in this way, but that we cannot. He would reply to this by saying that if we will live the wholly unselfish life that Jesus lived, and be filled and inspired with that Spirit which filled and inspired him, if we will trust as he trusted, we can and will influence men through the same method as he did, which is the only method reasonable and right.

Again, his interpretation of the saying, "Lay not up for yourselves treasures upon the earth," is presented in a way which all unselfish souls must admit to be not only the ideal, but also the true. Here he follows Tolstoi in the idea that our industrial system is entirely selfish and un-Christian. He believes that in this saying, as much as in others, Jesus meant just what he said. Jesus taught that labor should not be for selfish ends, but always to make the world better, and humanity, as a whole, richer in the higher things of life. Men should not work for the things they may gain selfishly, but for the service they can be to others. The man who builds a house should not build it for what he can get out of it, but for what he can put into it for some one else. The man who engages in mercantile life should not do it for the material gain it may be to him ; this thought should never be, but how much can he serve his brothers through his business. All labor should be a service of love. If this spirit ruled men no one would be industrious because he thereby might gain some advantage for himself, but all would be industrious for the sake of service to others. The reason some men do not do this is because they are selfish, and the reason some others do not is because they have not that trust in the Father which Jesus had and which supplied all his needs. Of course, hard-headed business men whose main object in life is to get something which some one else has, do not accept this idea at all. To them it is the dream of an idealist,—not meant for a practical age like this. And yet it is the life which Jesus lived and taught others to live. It is the ideal, and when put into practice by all men the kingdom of heaven will be much nearer than now.

Another text which furnished one of the threads running through all of these discourses is the verse, "Love your enemies." "Agree with thine adversary quickly, while thou art with him in the way." Mr. Mills very emphatically takes this teaching literally. It is to his mind the only way to make our enemy our friend. No man can resist unselfish love. And the highest love is to love that which to us seems unlovable. Life is too serious and too short to spend any time trying to "get even" with our enemies. Better to imitate Jesus and love them, and pray for even those who would kill us, as he did for his murderers: "Father, forgive them, for they know not what they do." None who heard Mr. Mills in his sermon on the text, "Agree with thine adversary quickly," will soon forget his words and the power with which they were spoken. "Neither should we judge our fellow-men." To judge our fellows is to bring judgment upon ourselves. To those who heard this course of sermons, and the congregations were large considering the season of the year, the "Sermon on the Mount" seems like a new revelation; Jesus seems a greater teacher than ever before ; and the kingdom seems nearer at hand than it did. The only criticism I have thus far heard is that he goes too far in asking men to live the life which Jesus lived and do the things which he taught. Of course, the people who make this criticism are those who unconsciously declare that Jesus did not mean just what he said, or, if he did, it is not practical for this age. I do not know what Mr. Mills' views may be on some of the theological questions of the day, but I do know that his interpretation of the "Sermon on the Mount" is that which all great souls have held in the ideal, and which a few of the more spiritual have practiced. I know not what he may have preached on other subjects and other occasions, but I do know that in these discourses he preached the very things which John, and Paul, and Francis of Assisi, and John Wesley, and Richard Fox, and many other great souls have lived. And he preached the word in that spirit of gentleness which entitles him to be called the "preacher of love."

Eastside Church, Los Angeles.

AN INTERVIEW WITH A NOTED ENGLISH PREACHER AND JOURNALIST.

[The Rev. William Rader of San Francisco gave an account last week in the Bulletin of an interview which he had a few weeks ago in London with the noted English journalist, the Rev. Dr. W. Robertson Nicoll. Many of our readers do not see the Bulletin. Therefore we reproduce the article in our columns this week.—Editor.]

One of the most brilliant men in London lives at Hampstead, in the old house Sam Johnson occupied for a time. It is now called Bay Tree Lodge. It stands in that section of Hampstead called Fragnel. The house is guarded by grand old trees and sets back from the road as if to escape the larger world. A man lives here who is at once a theologian, scholar, man of letters and journalist. He has often been called the greatest journalist in England. His name is Robertson Nicholl—often spoken of as the editor of the British Weekly, sometimes as a maker of theological books and again as a literary man. He is also a preacher. I was to meet this man "over the tea cups" with the understanding that he should talk for the benefit of my American readers. Dr. Nicoll is not a tea cup man. Oliver Wendell Holmes saw sparkling gems of wit and wisdom in his tea cup—not so this modest, gentle Scot, with a soft voice and introspective moods. He sees in his cup the great problems of non-conformity, the serious problems of life, editorials for the British Weekly and studies in exegesis and philosophy. He is quiet, but not without force; nervous, but not without repose. In dress, expression and thought he is original, possibly a little eccentric, in the best sense: certainly a unique personality.

One is impressed that here is a man that has given himself unreservedly to books without losing his hold on humanity—and there you have the real scholar. He knows what is going on in the world and is therefore not provincial. It is unusual to find a man who knows what other parts of the world are doing.

Dr. Nicoll is small in stature, has a low voice, is almost shy in manner, and looks the brain worker he is. He did not awaken from his dreams at the table. Not until he took up his pipe in his study did he come to himself. I was thankful for the pipe. It was the key to his heart. Some men are more at home in their workshop than in their dining rooms. Is not the tiger more at home in the jungle than in the cage? And what a jungle this intellectual animal has! Books under your feet, to the right and left and over your head. Books in all languages, on all subjects.

When he sat down by the glowing fire, lit his pipe, and, doubling up, put both feet on the big chair he only half filled, this strange, fascinating little man was himself and began to talk. A big box of fragrant tobacco was open in front of him. Many of the London preachers smoke. At Whitefield's Tabernacle, during the social hour after the evening service, smoking is permitted.

It was evident in our informal conversation that this man was more interested in literature than systematic theology. This was apparent when he mentioned his early acquaintance with Kipling when he lived along the Thames. He insisted that Kipling was holding his own in the popular mind in England. He talked of Robert Browning and Tennyson. He knew Browning but "Tennyson was hard to reach. He did not live the life of the people, was aloof, and a true aristocrat." Then he began to talk of Robert Louis Stevenson, whom he knew very well, and made careful inquiries of Mrs. Stevenson, recalled the Silverado squatters and Mt. St. Helena, and the discussion he had with Dr. Hyde of Honolulu about Father Damien and the lepers. He asked if Joaquin Miller was really dead as reported, and laid back and laughed when I told him the poet of the Sierras had vehemently denied that he was dead. He talked of Brete Hart, whom he knew and whose books are on his shelves.

"Eight years ago I visited America, and instead of going to San Francisco, as I intended, visited New Orleans. Mr. Barrie, the novelist, was with me, and we had a delightful time. In New Orleans I was interested in the Negro problem." Then thinking doubtless of Booker Washington and the President he said: "I suppose there is no doubt about the re-election of President Roosevelt." I assured him there was not. His allusion to Carlyle was suggestive. "I think Carlyle's house is one of the most interesting places in England, and I mean to pay it another visit, for the reason that a man's dwelling place indicates his character. To see how and where he lived, his books, and rooms; to see the house inside and out, is to get at the character of the man who lived there. When I was in America the two homes that interested me were those of Emerson and Hawthorne. Emerson's son took me around his father's old home, and how delightful it was! It seems to me that both the shrines should be purchased and kept for the benefit of future generations. It was a greater pleasure for me to go into these simple houses where great men lived, and wrought, than to visit the palaces of the rich. Any man with money may build a palace, but it requires a genius to make immortal a humble cottage. I like Emerson, and wrote the centenary article for the North American Review. The life of Hawthorne, just published, contains nothing new on the author of 'The Scarlet Letter.' No, I have never written any fiction—I have been too much occupied with facts"—and I wondered if he knew how many books he has written.

Here we branched off on matters theological and religious. It was Robertson Nicoll who succeeded in getting Rev. R. J. Campbell into City Temple. I said: "Some of us Americans could never understand why Dr. Gunsaulus did not make a greater impression here. In America he occupies a high place among pulpit orators, and it was supposed by some that he might succeed the late Dr. Parker." To this he made the reply that "while Dr. Gunsaulus was a great orator, his style was a little too elaborate for London; that the people here like simplicity, the straight facts given in a simple way."

Referring to the Scottish church case, and the decision of the House of Lords interfering with the United Presbyterian and Free Church union, giving the minority the property of the majority, and disrupting the ecclesiastical life of Scotland, he said that the whole matter would probably be intrusted to a committee for adjustment, and that Parliament would concede this opportunity to solve the perplexing problem. He also predicted that the Education Act would soon run its course and be changed in the interest of the "passive registers" who are daily being summoned before the courts to pay their taxes to support religious teaching in the schools conducted by the Church of England.

"What do you think of General Booth's work?"

"General Booth has succeeded in doing a great deal of good in a philanthropic way, opening institutions for the relief of the poor, and I am glad that a tribute has been paid to him by the King, and that he has just finished a remarkable motor-car evanglelistic tour among the people; but as a spiritual force he counts very little in the religious life of England. If his spiritual influence were to drop suddenly out of London, nobody would miss it."

"What is the chief problem at present before the churches?"

Said Dr. Nicoll: "To regain and hold the masses. This is the main thing. It is not to preach theology, but to reach the masses, and this is being done as never before. When I came to Lodon there was but one great center in the city, viz., the City Temple; but now we have a belt of churches doing the same work, notably among the Wesleyans. Nonconformity is in a healthy condition. Our churches are bringing in the strongest and best men from the suburbs, and they are doing a good work in right directions. Agitation is good for the churches. The present crisis, precipitated by the Education Act, has turned the churches back upon themselves, and the result has been good. That the ministers and churches should make a political stand was inevitable. As a rule, we are not so closely identified with politics, but in this instance it is natural and necessary.

"How do I accomplish so much work? I write nothing, but dictate everything, and while I am the editor of the British Weekly, I am, as a matter of fact, connected with a number of papers and periodicals."

Dr. Nicoll had a good word to say about the Congregational organ in California, known as The Pacific, of which Rev. W. W. Ferrier is editor. When he mentioned The Pacific I recalled that this was the same man with whom I had a short tilt in The Pacific several years since, and fearing that the "Bystander's" identity might be disclosed and the controversy resumed at close range, I said good-bye to the most remarkable man I have seen abroad, and went away from this workshop, carrying with me into the roaring streets of London something of its atmosphere of courage, optimism and culture.

SOUTHERN BRANCH OF WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Extracts from Miss Denton's Letters.

"A thousand thanks for your generous thought and the offer of a typewriter. I do thank you and I am grateful. I am most stupid in using my hands and my power over a pen grows less and less. I had my arm carefully examined a month ago and the doctor said that daily massage, which I've had most faithfully, and "rest" would make me well. Two months ago I was very much discouraged and felt that I must give up and come home.

"It is hard to tell you of the daily progress we see in the school. Of course this sad war has made great changes and makes all things harder for us. The students are more or less unfitted for study by the excitement and anxiety, and financially we are already seeing the great strain to which the people are put. It is said that the war costs half a million a day and Japan is a poor country, it cannot stand such a pressure long. One of the most touching things I have ever experienced is the little sacrifices the girls make for the families in Kyoto who are in deep want because of the shutting down of the factories, and then the restless, earnestness with which they roll bandages and send them off for the poor soldiers. Such times as these show how deeply loyal the Japanese are. We do not get much news, much less and later than you, I dare say, but when the news does come, the girls are so overjoyed and shout 'Banzai' and 'Yoroshii' ('a thousand years!' or 'Good') with great abandon. But when the dreadful news came of the sinking of Admoral Makaroff's ship and the loss of life they received the news in perfect silence and with bowed heads, and after a moment we heard 'Okinadoku'—'sad! sad!'—on every side. You can see what a joy it is to be working with girls who have such deep and tender feelings.

"Nishigen is the great weaving district of Kyoto, and there is great distress there. Our girls have two Sunday-schools there, and they are doing much in making over clothes and in making their small contributions, all of which require real and continued sacrifice on their part.

"We had a very pleasant experience lately. Many years ago our girls had Sunday-school here for street children and labored on as they do now in such work without much chance to see any results. A few months ago a young man presented himself at one of the city churches for baptism and gave his history thus: When he was very young he used to come to Sunday-school at the Doshisha Girls' School, but his parents and grandparents were intense Buddhists and forbade his coming, and all thought of Christianity went out of his mind. He was then under ten years of age. About a year ago, he had a severe fever. While so ill that all his friends expected him to die, his mind was full of the texts he had learned here. As soon as he was well he went to the nearest church, determined to study Christianity, with the result that knowledge brought him to repentance and conversion. You can imagine that his baptism was a great joy to our girls, none of whom of course were here when he came to the school as a child, but who are seeing what their work may mean for the future. * * * We have a new president, Shinomura, for whose work in the Doshisha I beg your prayers. He comes at a hard time, to succeed a man who had a national reputation, but we believe he will lead the school on to better and better things. * * *

"I have never, never before, been so impressed with the great handicap it is to work here, not to have had the best training. I don't want you to call me home, but I do hope that each new missionary will be a college woman. One needs so much to be able to meet all the requirements and conditions here, and more and more I am wishing to see many Japanese women made ready to do what they surely can do, if they have Japanese gentleness and Western thoroughness and Christian earnestness. Too many Japanese study just too little and come back without having absolute mastery of the subject they have taken up. We have a young man in the school, Nakaseko, who was helped by Mr. James. After he finished Johns Hopkins, Mr. James sent him two years to Yale for graduate work and then to visit all the principal colleges in Europe. Now he is the very center of life of the Doshisha. He is deacon of the college church, and words cannot tell you of his work. We feel his influence in every department of the school and over every student. In fact he has an influence all through the country,—is looked up to and coveted by government schools. If it had

not been for the advanced work he did abroad, he would have been no more than dozens of others with only a fair degree of training. It is true here as perhaps nowhere in the world, that a little learning is a dangerous thing, for the Japanese are most critical,—they are hard on each other and on us. The great need of three young women, one with good musical training is still unfilled. Young women who have college training, and after that, life-experience, which will fit them to take hold here and go on with the the work. As the government schools improve, ours should be better still, and lead instead of following."

Friends of Miss Denton will be interested to learn of the progress of her pupil, Miss Ko Matsuda, who accompanied her on her visit to America in 1901. As a result of Miss Denton's personal efforts, a fund was raised for her education in music, in which she had already made a good beginning under Herr Lisser of San Francisco. After a year in the East, Miss Matsuda went to Berlin, where for two years she has studied with Professor Jedliczks of the Stern Conservatory. She has played at musicales given at the Japanese embassy and has made practical use of the instruction already received by teaching the daughters of Japanese residents of Berlin. On the completion of her five years' study, Miss Matsuda will return to Japan, where other Japanese women, educated in Germany at the expense of the government, have already introduced modern methods of music study. Tokyo has a good conservatory and there is a demand for teachers in court circles. Many avenues of usefulness will be open to Miss Matsuda, where her high ideals, quick perceptions and steady perseverance will make her influence felt.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

October 16.

Topic—My Personal Influence. John i: 35-39.

The idea of influence is not that of a blind, mechanical force, which moves by dead weight, but that of a subtle controlling power, exerted quietly and bringing about an effect physical or moral, "by a gradual unobserved and easy process." The action of powder in a big gun would not be spoken of as influence, yet the use of explosives might truly be characterized as "influencing" modes of battle and remotely the policy and destiny of nations. The engines of ocean steamers furnish the power for their propulsion through the water, but the rudders influence the direction in which they move.

The only Biblical use of the word itself is found in Job: "Canst thou bind the sweet influence of the Pleiades." This reflects the old idea which shows signs of coming back again in modern form,—that the stars have agency or influence in the lives and destiny of men. A true form of this idea is that God is silently and ceaselessly efficient throughout the whole realm of nature and that every atom, molecule or form throughout the universe, in some sense or some degree, influences every other form. It is not only in a figurative sense that we may interpret "The stars in their courses fought against Sisera," for do we not sing, "In every star thy wisdom shines," not creative merely, but providential, too. The best word we have to express the potency of the Holy Spirit is this same one, "influence" in the hearts of believers and generally upon the conscience and minds of all men.

Now, as every particle of matter, every unit of mind must, and surely does, influence every other, how true it is and must be that each Christian man and woman, young and old, yes, and every child, has an influence all their own. Every one of us is a center of personal force, and whether we will or no, influence flows from us and radiates in all directions. We are magazines of individual character, the essence of which streams out upon those with whom we come in contact as surely as rays of light from stars, the "essence" of which streams out. Not our professions, nor our simulations, not the "Lord, Lord," that we say, or the "have we not prophesied in thy name and in thy name cast out devils," not the Ananias and Saphira appearance of benevolence, but the actual and the real within us. It is a startling fact that we cannot juggle with this matter of influence—we cannot be false and exert the strength of the true, or disloyal and have the weight of loyalty or impure and express a white ray. The effect is conditioned by the cause. What we are and not what we would be, is the measure of our influence in the world. We must be good trees if we would bear good fruit in this regard, as well as any other.

A good man has not alone unconscious influence, but also the capacity for a large amount of voluntary and intended influence which may be exercised or permitted to be improved. There are powers of helpfulness in us all undreamed of—latent, but unemployed, and this is one of them. This influence may be exerted in the home and everywhere. Hannah had unconscious influence over Samuel, no doubt, but she set herself definitely to guide him in the way of a prophet's work. She was not content merely that her own sweet, pure, godly life should shed its silent force into his mind—efficient as that doubtless was—she taught him, led him to the temple, left him there with Eli, and tried in every way to direct his childish feet in wisdom's way, and thus, no doubt, largely through her influence, Samuel became the first of the prophets and a powerful and effective leader in Israel. Who can estimate the conscious potency of such a life as Daniel's, Nehemiah's, Esther's, or back farther in the history as that of Abraham, Joseph, Joshua, and many others. All these set themselves to have an influence upon their fellows, and their country, and age.

There are many ways of exerting a positive Christian influence for good. One is having positive decided opinions, and standing by them. It is not enough to be negatively harmless. We need to be aggressively useful for something to be of much strenuous account. John the Baptist might have remained an Essene in the hill country of Judea, feeding on his locusts and wild honey all his days, as many monks of old, but he could not have exerted anything like the influence that he did when he came out in the open and preached boldly, "Repent ye, for the kingdom of heaven is at heand." Even Jesus, our Lord and Master, permitted himself to be influenced by that mighty soul and did not think it unseemly to be baptized by him. Magnificent was that noble anchorite in his mighty influence when he pointed to the coming one and said: "Behold, the Lamb of God that taketh away the sin of the world!" What a

magazine of positive force there was in those quiet words, "He must increase, but I must decrease." They are moving mountains this hour.

We may exert individual influence by setting ourselves to certain definite and particular tasks. This matter of individual effort is widely talked about and largely resolved, but very generally allowed to blast in the bud. We say and do not. We promise, and fail to perform. Yet who does not believe that there are great possibilities in it. Andrew, speaking to Peter, brought him to Christ ; Phillip finding Nathaniel. And it is the true way. A hard way, doubtless. How hard, only those know who have tried it. One beset by many crosses and heavy with disappointments, yet it is a way of blessed success and sure victory if persisted in. Most of us think we are not worthy ourselves, and how can we help to lead others into worthiness. We hear the rebound, "Physician, heal thyself," forgetting that it is not our worthiness that we plead, but one greater than ours, and that we only bring them to Him. How many have we influenced to Christ this year ? How many have we tried to influence ? "They that be wise shall shine as the brightness of the firmament, and they turn many to right courses as the stars Orreon and Eon."

Notes and Personals.

The Rev. William Rader has returned from his trip to England and will speak at the next meeting of the Congregational ministers of San Francisco and vicinity.

The Century Magazine for October contains a beautifuly illustrated poem by the Rev. Dr. Henry Van Dyke on "God of the Open Air." The drawings are by Henry McCarter.

The new house of worship for the consolidated Oakland churches, Plymouth avenue and Oak chapel, will be built on Howe street about 400 feet north from Moss avenue. The property purchased extends through from Howe street to Piedmont avenue.

Forty conversions are reported from the Mariner's church in San Francisco during the recent brief absence of Chaplain Rowell in the East. The doors of this church are never closed. If the faithful chaplain is not at his post there are others always to take his place.

In giving recently the names of the ministers in Washington on whom Whitman College had conferred the degree of D.D. this year, we omitted the name of the Rev. Geo. R. Wallace, pastor of the First Congregational church of Spokane. Dr. Wallace, however, had had this degree for some years from an Eastern college.

The October Century explains the discovery and manner of the remarkable process of agricultural science, "inoculating the ground." It is said that there is not a section of the United States which will noot profit by this discovery. The bacteria can be used in any climate and the inoculated ground yields wonderfully, in comparison with the yield before it is so treated.

John Bates Clark, of Columbia University, contributes to the Century Magazine for October an article on "The Real Danger of the Trusts." Professor Clark shows that what is needed is a fair field and no favor for all would-be competitors. He recognizes the fact that it will be hard to get, but that when it is secured economic life will be free and democracy secure.

Mr. Charles H. Caffin, the well-known art critic, has prepared a series of articles for young folks under the title, "How to Study Pictures," which will be a feature of St. Nicholas Magazine during the coming year. A set of beautiful copies of the pictures selected by Mr. Caffin from the world's masterpieces has been prepared especially for St. Nicholas and will accompany the articles. In each article Mr. Caffin will contrast the work of some great artist with that of another equally great, showing a single picture painted by each and pointing out the likenesses and differences between the two pictures and the methods of the two painters.

Rev. H. Melville Tenney, Pacific Coast Secretary of the American Board, reports that the year's work in the district has been eminently satisfactory from his point of view. The calls for literature have increased many fold, two new churches have adopted missionaries for their exclusive support, and there has been an increase of gifts in every State and territory but one. Last year, according to the Missionary Herald, and the treasurer of the Woman's Board, the total gifts from all sources in this district were $16,877.67. This year, according to the same records, the amount is $20,943.44, a gain of $4,065.77, or a little more than 24 per cent.

The American Board of Commissioners for Foreign Missions has made public its financial condition at the close of its fiscal year, and in anticipation of its ninety-fifth annual meeting at Grinnell, Iowa, October 11th-13th. The receipts have been $703,601, an increase of gifts from individuals and from churches of $5,513 over the previous year. The receipts from legacies have fallen to $100,000, the lowest in seventeen years, and nearly $40,000 less than the average during the last ten years. As a result of this shrinkage in legacies, there is a debt of about $22,000. The result is said to show the importance of completing the "Twentieth Century Fund," which was planned to adjust the fluctuations in legacies.

THE TWENTY-FIFTH ANNIVERSARY IN THE MINISTRY OF REV. F. A. FIELD OF LOS ANGELES.

The twenty-fifth anniversary of the Rev. F. A. Field in the ministry and the twenty-fifth anniversary of the marriage of Mr. and Mrs. Field was celebrated in Los Angeles recently. Mr. Field is now in charge of the Third Congregational church of this city, where he ministered first twenty years ago in connection with Vernon church. In the years since he began his work in Southern California, he has labored faithfully and successfully at Westminster, National City, and in different fields in Los Angeles. The foundations of both the Vernon and Olivet churches were laid by him. In later years he was with the churches at Buena Park and Redondo, and the West End and Brooklyn Heights churches in Los Angeles. Mr. Field is thought to be the only minister in active service who has continued twenty-five years in Southern California. He is pastor now of the Third church. A service for recognizing this anniversary was held Sunday evening, September 25th, in the Third church.

The house was filled by appreciative friends from Los Angeles and vicinity. As the names of the different churches that Mr. Field had served as pastor were mentioned, those in the audience who were, in the past, or now associated with them, were asked to rise, and it was interesting to see how, from all over the city and the adjacent towns, there had gathered those who were glad to do honor to this man of God and his dear ones. Rev. Messrs. Phillips, Hendry and Jenkins participated in the program, and Mr. Boller, the present pastor of Olivet church, made the address Each of the brethren paid high tribute to the faithful helper ,the pastor's wife, and to their gracious and consecrated daughter, "Miss Elizabeth." We are always impressed by the kindly helpfulness of these good people who spend their lives "going about doing good."

Mr. Field is spoken of as one who has been in Home Mission work all his life and as having "laid the foundations" for at least ten churches. Now, foundation work is hard, as every one knows who has dug in the earth and laid up brick or stone. It is not ornamental and does not attract the attention of the idle passer-by, who probably points to the columns or towers and expatiates over the frescoes; but the Master-builder examines the foundations, and if they are strong, then the ornamentation and beautifying may be allowed to proceed.

So God looks at the foundation work of our brother and is glad at heart because it has been laid strongly. The stones have been hewn in Faith, laid in Hope, and cemented in Love, and they will stand—bearing the burden and strain in His name and for His sake.

Twenty-five years of faithful, trustful service! A record to rejoice in! May these dear workers be with us in the vineyard many days more, gathering souls for the harvest, and may the last days be their best! E. P. B.

VERNON CHURCH, LOS ANGELES.

"Through wisdom is an house builded;
And by understanding it is established!"

Thus we may well say of Vernon's new building. We are surprised at what they have accomplished with $3,500. Wisdom and understanding are apparent wherever you look. As you enter the auditorium you exclaim: "What a spacious, airy, well-lighted and home-like place in which to worship God!" Where is the dear little chapel within whose walls so many a heart has found the Christ? It is still there, but newly adorned as a bride, ready to enter upon a larger field of usefulness.

The east—or south—we don't know which, (we have been here twenty years and Los Angeles still stands "kittening") wall of the chapel has been pushed out until an audience-room is formed, comfortably seating 300, and yet when occasion requires, 500 can be accommodated. The pulpit is in the center of one side, facing the main entrance. The easy and handsome pews are arranged in a semi-circle. The aisles, pulpit and choir platform are newly carpeted, and we are ready to say there is no more attractive audience-room in Los Angeles.

On the side of the building, back of the pulpit, are a series of rooms that can be thrown into one by means of folding doors, which make a fine Sunday-school workshop, and yet easily transformed into social, dining and kitchen rooms. Vernon church and community are to be congratulated. The C. C. B. Society has given them a helping hand to the extent of a loan of $500 and a gift of $500. This is the only debt.

Sunday, the 25th, was the day of re-dedication. Although the weather was showery, it did not keep this people from the morning service to hear a most practical and helpful sermon from Rev. B. F. Boller, of Olivet church, along the line of the enlarged responsibility because of the greater and better facilities for the work of the church. This has always been an evangelistic church, always expecting results, and always getting them—sometimes in larger and some times in smaller numbers. This re-modeled church is twice dear to this people because of the sacrifice of the giving. There is a larger and more precious joy awaiting them, when they shall see the penitent wanderer coming into the fold and hear the exultant cry of the new-born soul. It will come! it must come! with so consecrated a pastor and wife as Rev. and Mrs. Wm. Davies and a people who love them. The Lord is only waiting to "pour out such a blessing as there shall not be room to receive it," because "They have brought all the tithes into the store-house."

Here is a pastor who will not have to seek a new field because he has builded an house unto the Lord. His committee of business men attended to the detail and money-raising. He was their wise councilor, and by this "understanding is established" stronger than ever the relationship of pastor and people. An afternoon service was held for fellowship and greetings. Again was the auditorium well filled. Revs. F. A. Field, F. J. Culver, Dana W. Bartlett and J. H. Mallows each gave a word of cheer and good fellowship, and in the evening a reminiscent-ser- and Mrs. Geo. Hennis told of the early and later vice was held, when the Rev. C. S. Billings and Rev. and Mrs. Geo. Hennis told of the early and later struggles of this church. No church can accomplish what this church has without great sacrifice and consecration. "Herein is my Father glorified that ye bear much fruit." F. J. C.

AMONG THE CHURCHES.

San Francisco, Plymouth.—There were three accessions to the church membership Sunday by letter.

Campbell.—At the Sunday communion service three persons came into the fellowship of the church at Campbell, one on confession of faith.

Oakland, Pilgrim.—Three persons were welcomed into membership at the twlight communion last Sunday; one on confession of faith.

San Francisco, Bethany.—Seven persons were welcomed into Bethany fellowship at the communion service last Sunday; one on confession of faith.

San Francisco, Bethlehem.—At the last communion service seven persons came into membership on confession of their faith in Christ. This makes nineteen additions during the first seven months of the church year, of which number eighteen have been received on confession of faith.

CONCERNING THE PACIFIC.

Editor of The Pacific:

Your plea for The Pacific at the close of your account of the Congregational rally at Palo Alto was very much in place. Such a gathering could not have been had without such means of ready communication. We shall make a great mistake if we do not see to it

that you have many subscribers in all our churches. If the paper should cease to be published it would be necessary to plant another at once. If anyone wants a different paper he is free to propose it. I wish to express my own conviction that the paper is exceedingly valuable to every thoughtful, active Congregationalist and that no money put into our work as a whole is better expended than the two dollars per year paid for a subscription to The Pacific. I wish a copy were going into every family in all our churches. It would mean much in the vitality of our work in California. Yours respectfully,

Sept. 29th, 1904. C. G. Baldwin.

Oregon Letter

By George H. Himes.

The Congregational churches and ministers of Oregon met in their fifty-sixth annual association in the First church, Portland, last Tuesday afternoon, at 2 o'clock, and was called to order by Rev. E. L. House, retiring assistant moderator. Organization was effected by electing the following officers : Moderator, Rev. P. S. Knight, Central church, Salem; assistant moderator, Rev. Howard N. Smith, superintendent of the C. S. S. and P. S.; clerk, Rev. George A. Taggart, Rainier; assistant scribe, Rev. W. L. Strange; registrar and treasurer, Rev. Daniel Staver, Forest Grove. A social hour and assignment of delegates to places of entertainment occupied the remainder of the first day session.

In the evening, Rev. J. J. Staube presented a paper on "Congregational Needs," the central thought of which was that there was not sufficient attention paid to the work at large in the State. He noted numerous signs of encouragement, however; and, among other things, said that four churches had been organized in the past four years, 298 new members added to the churches, and 856 to the Sunday-schools; also $920 more missionary money raised than last year. He contended that the home societies were not as liberal towards Oregon as they were to other States in proportion, maintaining that there were many inviting fields if funds could be secured to start the work therein.

The associational sermon was preached by Rev. R. T. Cross, D.D.; texts, Isa. li: 10, and Isa. liii: 1.

The opening address of the second day was by Rev. E. S. Muckley, of the First Christian church, followed with papers by Rev. E. S. Ballinger and Rev. G. W. Nelson on "Needful Changes in Church Life and Present Day Conditions," and "Need of a Positive Gospel in Preacher and People," discussion following.

At this point Dr. House referred to the matter of the opening program of the Lewis and Clark Exposition, June 1, 1905, recently published, and hoped that steps might be taken to secure a modification therein to such an extent as to cause the place of honor to be given to the oldest minister here, be he Methodist, Baptist, Presbyterian, or Congregationalist. A committee upon the subject was appointed, composed of Rev. D. V. Poling, The Dalles; Rev. E. L. House and Rev. Chas. E. Chase, Portland. This committee will also endeavor to arrange for some special Congregational day at the Exposition.

The annual meetings of the Oregon Home Missionary Society and the Women's Home Missionary Union were held, both reporting hopeful conditions and increase over the work of the previous year. The program of the afternoon bore direct relation to the young, subdivided under three heads—first, the Sunday-school ; second, young people's societies ; third, amusements—the subjects being presented by Rev. H. A. Start, Portland; Rev. E. F. Green, Corvallis; and Principal H. L. Bates, Forest Grove. The central thought in each paper was that all church functions and religious organizations should be made as attractive as possible, so that young folks will come to look upon religion as something to make them happy as well as good.

The closing address of the afternoon was by Rev. Edgar P. Hill, of the First Presbyterian church, whose theme was "Fellowship."

In the evening, Rev. W. C. Kantner, of the Salem First church, gave an address on "The Church and Nations."

The opening address of the third day was by Rev. J. W. Brougher, D.D., of the First Baptist church, on "Witnessing for Christ."

Rev. G. L. Tufts, superintendent of the Anti-Saloon League for Oregon, gave an address reviewing what had been accomplished during the year past, and advocating a measure whereby churches might take up temperance work as they do missionary work along other lines.

Rev. J. K. McLean, D.D., of Pacific Theological Seminary, Berkeley, gave an address upon the work of his institution, followed by Rev. W. C. Gilmore in a paper on "The Attitude of the Church Towards Moral Reforms."

Rev. D. V. Poling gave a paper on "A Woman's Sphere in Church Life," and Mrs. Eunice W. Luckey on "A Man's Sphere in Church Life." The presentation of these excellent papers, and the spirited discussion following, was probably the most interesting hour of the association.

The Dalles and Ashland were mentioned as places for the next meeting of the association, but no decision was made; hence the subject was referred to a committee.

The meeting of the association was one of the most profitable in its history. The weather was ideal in every detail. The attendance was unusually large, and the hospitality of the people equal to all demands, with abundant room for more. The pride of Portland, the rose, was much in evidence for decorative purposes.

A most interesting feature of the closing hour of the association was the concluding address by the Rev. G. R. Wallace, D.D., Spokane, Wash., a former pastor.

This is the first time in the history of this association, and, indeed, in the history of the annual meetings of any other religious body in Oregon, that ministers outside of its own denomination were given leading places in its program. This is a distinct stride towards the goal of Christian unity, and is worthy of repetition. And one may rejoice in being a member of a body of Christian believers which has taken the initiative in this direction. But what would the fathers of fifty years ago have said ?

The Eugene church has a new pastor in the person of Rev. E. C. Oakley, who served the church at Tacoma for a time a good many years ago. He began his work here as a supply about August 1st, but a call was extended to him about three weeks ago, which he has accepted.

Eugene, October 1, 1904.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson III. October 16th.

Elisha and the Shunammite. 2 Kings iv: 25-37.

Golden Text.—The gift of God is eternal life through Jesus Christ, our Lord (Rom. vi: 23).

DAILY HOME READINGS.

M. "Given to Hospitality" (II Kings iv: 8-24).

T. Elisha and the Shunammite (II Kings iv. 25-27).

W. Another Trial and Deliverance (II Kings viii: 1-6).

T. A Widow's Son Raised (Luke vii: 11-17).

F. A Daughter Restored (Luke viii: 41-56).

S. Praise for Deliverance (Psa. cxvi.).

S. Christ Our Life (John xi: 18-27).

INTRODUCTORY.

That home in Shunem was ever open to Elisha. Of its hospitality he had often partaken. The little room, built above the roof of the house, afforded him just the comfort and privacy needed after his arduous duties as a prophet. And his relationship to the inmates was most tender and helpful. The life-long wish of the woman of Shunem and her husband was, through divine intervention, granted, and the childless home was brightened by the presence of a son. How the lad, through sunstroke, sickened and died, is a story most pathetic.

EXPOSITORY.

Vs. 25-31. From Shunem to Carmel was about sixteen miles. The means of locomotion, namely, by donkey, was necessarily slow. And yet the Shunammite woman, with her servant, made the journey to and from Carmel between the noon hour and nightfall. The fact that Elisha recognized her at a great distance has been taken to indicate that she was a frequent visitor to Carmel. But certain it is that on this occasion her imperative mission was somehow communicated to the prophet before any word was spoken. Though, perhaps, not able to define her trouble he felt that something unusual had occurred. Her answer to Gehazi's question was not an attempt to deceive him, but was simply a part of the passing courtesy. "If in the East you ask after a person whom you know to be ill, invariably the reply will be, 'Well, thank God,' even when the very next sentence is to inform you he is dying."

Gehazi, as the confidential servant of the prophet, perhaps did right in protecting his master from the woman's importunities, but Elisha, always sympathetic with those in distress, could not turn her away. "Let her alone"— those are the words of love and compassion. Gehazi might go with the prophet's badge to do the prophet's work, but the poor, broken-hearted woman could be satisfied with nothing less than the prophet's personal presence.

Many theories have been advanced to account for the failure of Gehazi to restore the child to life. The one most probable is that Elisha had made an error in judgment in sending his servant to perform a duty so important, and one requiring such tremendous faith.

Vs. 32-37. The child lay dead in the "prophet's chamber." Elisha used all the means in his own power. It should be noted how closely he copies the method employed by Elijah in the restoration of the son of the widow of Zarephath. But in using human agencies he recognized that ultimate help must come from Jehovah. The sneezing indicated the return of respiration. Mark the stages in the restoration to life: The body became warm, the breathing was renewed, the eyes were opened.

SUGGESTIVE.

1. Genuine hospitality is sure to be rewarded.

2. A "man of God" never fails to impress those whom he meets. The woman's first thoughts were of Elisha when death came to her child.

3. A strong faith cannot be turned aside by the conventionalities of life.

Alone With God.

Phillips Brooks wrote as follows of the glory of the life in Christ:

"Your life and mine, the life of every man and every woman, however different they are from one another, they are all in him. In him there is the perfectness of every occupation—the perfect trading, the perfect housekeeping, the perfect handicraft, the perfect school-teaching, they are all in him.

"In him lay the completeness of that incomplete act which you did yesterday. In him lay the possible holiness of that which you made actual sin. In him lies the absolute purity and loftiness of that worship which we this morning have stained so with impurity and baseness.

"To go to him and get the perfect idea of life, and of every action of life, and then go forth, and by his strength fulfill it, that is the New Testament conception of a strong, successful life. How simple and how glorious it is!"

Tommy (inquiringly): "Mamma, is this hair-oil in this bottle?"

Mamma: "Mercy, no that's glue."

Tommy (nonchalantly): "That's why I can't get my hat off."—Christian Register.

"There goes a man with a very interesting history," said the clerk in the bookstore. "You don't say?" inquired the customer. "How do you know?" "I just sold it to him."—Philadelphia Press.

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Sentence Sermons.

A man is highest when he is humblest.

A light heart is a lighthouse for hearts.

Grumbling puts spurs to the steed of trouble.

Religion is never worn out by every-day use.

Borrowed faith is worthless as religious capital.

The man with a message always has an audience.

Heavenly bread is never blessed until it is broken.

A straight creed can never cover a crooked character.

A man's greatness is seen in his recognition of goodness.

Truth cannot be expressed where sincerity is suppressed.

The sermon that is easy to deliver is often hard to digest.

When a man is holy he will not need a certificate to the fact.

The true preacher does not have to wait for a pulpit to opened to him.

Ten cents' worth of help will make more religion that a dollar's worth of argument.

When a man begins to edit the Bible to suit himself, it is time to audit his accounts to protect yourself.

Some people hang outside like icicles from the roof of the church and then complain that the church is cold.—Chicago Tribune.

The Thankful Heart.

If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies: but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.—Oliver Wendell Holmes.

Regeneration is the entrance into his life; justification, the partaking of His cross; sanctification, the transformation into His character; heaven, His unveiled face.—Maclaren.

Will Remain Permanent.

"Real friendship" suggests that there may be false friends. Such there are, crowding around when prosperity is enjoyed, but seeking other fields when reverses come. One has said that "false friends are like our shadows, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade."

True friendship is permanent because it rests on character—a stable foundation. That is the reason why Jesus Christ clings to us more closely than a brother. He has an unblemished character, and loves the highest possible attainment in human character. Is he not worthy of emulation?

Whence comes it that we have so many complaints, each saying that his occupation is a hindrance to him, while notwithstanding his work is of God, who hindereth no man? Whence comes this inward reproof and sense of guilt which torment and disquiet you? Dear children, know that it is not your work which gives you this disquiet. No; it is your want of order in fulfilling your work. If you performed your work in the right method, with a sole aim to God, and not to yourselves, your own likes and dislikes, nor sought your own gain or pleasure, but only God's glory, in your work, it would be impossible that it should grieve your conscience. It is a shame for a man if he have not done his work properly, but so imperfectly that he has to be rebuked for it. For this is a sure sign that his works are not done in God, with a view to his glory and the good of his neighbor.—John Tauler.

Talking to Children.

"Well," said the Western lady who was visiting her cousin in Boston and wished to establish friendly relations with the infant son of her hostess, "I hope oo is a dood ittle boy. What did oo det for Tismas? Tum, tell Tuzzin Fannie all about?" "Madame," replied the child, "if you will be good enough to talk English it may be possible for me to catch the drift of your meaning. I am conversant with Greek, Latin, French, German, Spanish, Hebrew and modern Italian, but I have not yet had time to take up the study of Choctaw."

More Life.

Let me have wider feelings, more extended sympathies. Let me feel with all living things, rejoice and praise with them. Let me have deeper knowledge, a nearer insight, a more reverent conception. Let me see the mystery of life,—the secret of the sap as it rises in the tree, the secret of the blood as it courses through the vein; reveal the broad earth and the ends of it; make the majestic ocean open to the eye down to its inmost recesses; expand the mind till it grasps the idea of the unseen forces which hold the globe suspended and draw the vast suns and stars through space. Let it see the life, the organisms which dwell in those great worlds, and feel with them their hopes and joys and sorrows. Ever upward, onward, wider, deeper, broader, till capable of all, all.—Richard Jefferies.

Dark hours come to us all; and if we have no clew to a peace that can pass unbroken through their murky gloom, we shall be in a state of continued dread. Any stone flung by a chance passerby may break the crystal clearness of the Lake of Peace, and send disturbing ripples across it, unless we have learned to trust in the perpetual presence of him who can make and keep a "great calm" within the soul. Only let nothing come to you which you shall not instantly hand over to him—all petty worries, all crushing difficulties—all inability to believe.—F. B. Meyer.

Certain people are always complaining of their hard lot and poverty. They go about with disaster written in their faces; they are walking advertisements of their own failures, their own listless, nerveless, lifeless inactivity; they are alway talking, but never doing. —Selected.

"Some will complain of the mud when a way is opened through the waters."

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Waiting on the Lord.

Wait on the Lord in humility of heart, that thou mayest daily feel the change which is wrought in the heart and conscience by the holy, eternal, ever-living Power; and so thou mayest witness, "that which is born of the Spirit, is spirit." And then thou wilt feel that this birth of the Spirit, can not fulfill the lusts of the flesh, but will be warring and fighting the good fight against them; and thus, in faithfulness to the truth, and waiting upon the Lord, thou shalt witness an overcoming, in his due time. O, the conquering faith, the overcoming life and power of the Spirit! We can but speak of those things; and cry up the perfect gift and power of him, who is not only able to perfect his work in the heart, but delights so to do; and even to tread down Satan under the feet of those that wait in patience for the perfect conquest.—Isaac Penington.

Every Christian has a great responsibility laid upon him. The first question in the Bible is, "Where art thou?" and the second is, "Where is thy brother?" Christ left his work incomplete, to be finished by his followers. No true Christian should ever be without some one person as a burden of prayer. It is a serious fact that for every one hundred Christians in America, only seven are won to Christ in one year. We are saved to serve. "Were there not ten healed? Where are the nine?

While there are many prodigal sons in the world, there is many a manifestation of the elder brother—the spirit of jealousy, the inability to appreciate blessings in the lives of others and to rejoice in them. We are apt to think more of God's gifts than of his presence.

In water, depth and clearness usually go together. Especially is this so if anything stirs the water. Shallow spirits soon exhaust. The greater the depths of the spirit the greater the meaning of the sigh or laugh.

I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back.—Southern Churchman.

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